

This paper is specially devoted to the advocacy of the speedy, personal pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, the final judgment, the restoration of manhood of the redeemed, and the establishment of the kingdom of God; and while rejecting—as it has from the outset—any unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and extinction of Christ in such a way as to make one of the best family papers.

Messiah's Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, A KING"

SHALL RISE IN

RIGHTEOUSNESS."

WHOLE NO. 1488.

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Selections.



EVERLASTINGS.

How often we admire the flowers,
Clothed in their beautous dress !
And then we sigh to think how soon
Will fade their loveliness.

But when we come to God's own word
We can many a blossom call :
And ne'er fear to taste the dew,
For they're everlastings all.

Firm as the everlasting hills, these blessings stand
for aye ;—Gen. 49: 26 ; Isa. 35: 10.

Everlasting joy, and light, and love, in the ever-
lasting way.—Isa. 60: 20 ; Jer. 31: 3 ; Pe-
139: 24.

Everlasting consolation from our everlasting
God !—1 Thess. 2: 16 ; Isa. 40: 28.

Everlasting sure possession, He has promised in
his Word.—Gen. 48: 4.

In the everlasting Gospel everlasting mercy's
shown :—Rev. 14: 6 ; Ps. 100: 5.

Everlasting free salvation is to all mankind made
known.—Isa. 45: 17.

An everlasting covenant God with his people
makes.—Isa. 55: 3.

And with everlasting kindness He on them pity
takes.—Isa. 54: 8.

To an everlasting kingdom He his chosen ones
doth call :—2 Pet. 1: 11.

In an everlasting priesthood his servants serve
him :—Num. 25: 13.

To those who keep his covenant an everlasting
name He'll give.—Isa. 56: 5.

And with the everlasting King in glory they shall
live.—Jer. 10: 10.

Safe in the everlasting arms, what foe have we to
fear ?—Deut. 33: 27.

Our everlasting Father is to all his children near.
—Ex. 9: 6.

Everlasting power and honor be to Him who once
was slain :—1 Tim. 6: 16.

Who dominion everlasting o'er his creatures doth
maintain :—Dan. 4: 34.

An everlasting righteousness by Messiah was
brought in :—Dan. 9: 24.

And everlasting life He gives to all who trust in
Him.—John 3: 16.

A foundation everlasting is the man that fears the
Lord.—Prov. 10: 25.

Who keeps the everlasting law of God's most holy
Word.—Lev. 16: 34.

To everlasting habitations we shall be received at
length :—Luke 16: 9.

For we're trusting in the Lord, in whom is ever-
lasting strength.—Isa. 26: 4.

When the everlasting mountains from their
places shall be swept, —Hab. 3: 6.

In remembrance everlasting the righteous shall
be kept.—Ps. 112: 6.

He whose ways are everlasting hath foretold a
fruitful time :—Hab. 3: 6.

And his word is sure and steadfast for an ever-
lasting sign.—Isa. 55: 13.

Lift up, ye everlasting doors, be lifted up on high,
—Ps. 24: 7.

For lo ! our great and glorious King in triumph
draweth nigh.

—The (London) Christian,

THE SECOND COMING OF CHRIST.

A SERMON PREACHED BY MR. MOODY IN THE TABERNACLE, IN CHICAGO, THURSDAY EVENING,
JANUARY 4.

In 2d Timothy 3: 16, Paul declares :

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness;" but there are some people who tell us when we take up prophecy that it is all very well to be believed, but that there is no use in one trying to understand it; these future events are things that the Church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul doesn't talk that way. He says : "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said : "Some Scripture is profitable; but you can't understand the prophecies, so you had better let them alone." If God didn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some of them are fulfilled, and He is at work fulfilling the rest, so that if we do not see them all completed in this life we shall in the world to come.

I don't want to teach anything to-day, dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the Church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but the New Testament only speaks about baptism thirteen times, while it speaks of the return of our Lord fifty times; and yet the Church has had very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the Church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his friends to himself, this world loses its hold upon him; gas-stocks and water-stocks, and stocks in banks and in horse-railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom.

BUT HOW IS HE GOING TO COME ?

We are told how He is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them (Acts 1: 11): "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven?" How did he go up? He took his flesh and bones up with him. "Look at me; handle me; give me something to eat; a spirit has not flesh and bones as ye see me have; I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven." He is gone, say the angels, but he will come again just as he went. An angel was sent to announce his birth of the Virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection; and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I don't know why people shouldn't like to study the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day he would come. Perhaps this is one reason why people don't believe this doctrine. He is coming, we know that; but just when he is coming we don't know. Matthew 24: 36 settles that. The angels don't know, and Christ says that even he doesn't know, but that is something the Father keeps to himself. If Christ had said, "I will not come back for 2,000 years," none of his disciples would have begun to watch for him, but it is the proper attitude of a Christian to be always looking for his Lord's return. So God does not tell us when he is to come, but Christ tells us to watch. In this same chapter we find that he is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words, "For as the lightning cometh out of the east and shineth unto the west, even so shall also the coming of the Son of Man be." And again in the forty-fourth verse, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

There is another thought I want to call your attention to, and that is: Christ will

that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Take 2d Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Go out on the streets of Chicago and ask men about the return of our Lord, and that is just what they would say: "Ah, yes, the Lord delayeth his coming!" "Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed that? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord; waited for 4,000 years, and then he came. He was here only thirty-three years and then he went away; but he left us a promise that he would come again, and as the world watched and waited for his first coming and did not watch in vain, so now to them who wait for his appearing shall he appear a second time unto salvation. Now let the question go round, "Am I ready to meet the Lord if he comes to-night?" "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

There is another thought I want to call your attention to, and that is: Christ will

BRING ALL OUR FRIENDS WITH HIM

when he comes. All who have died in the Lord are to be with him when he comes in the clouds of heaven. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years" (Rev. 20: 6). "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (verse 5). That looks as if the Church were to have a thousand years with Christ before his return to the final judgment, when Satan shall be cast out, and there shall be new heavens and new earth wherein dwelleth righteousness.

DEATH IS NOT MEANT.

Some people say that means death; but the Word of God does not say it means death. Death is our enemy; but our Lord hath the keys of death; he has conquered death, hell, and the grave, and at any moment he may come to set us free from death and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return. In the last chapter of John there is a text that seems to settle this matter. Peter asks the question about John, "Lord, what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die." They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds. Christ is the Prince of Life; there is no death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death; he is the resurrection and the life; when he sets up his kingdom there is to be no death, but life forevermore.

THE WORLD A WRECK.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience, I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save his Church, but he will save them finally by taking them out of the world. Now, don't take my word for it; look this doctrine up in your Bibles, and, if you find it there, bow down to it and receive it as the word of God. Take Matthew 24: 50: "The Lord of

only the very wisest characters, such as the ministers and the professors in the theological seminaries, can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with those words. Here in the first chapter of 1st Thessalonians Paul says, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come." To wait for his Son; that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; aye, that makes him feel that he is just ready to begin to work for God. Then over in the next chapter (1 Thessalonians 2: 19), he says: "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?" And again, in the third chapter, at the thirteenth verse, "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter; indeed, I have thought this Epistle to the Thessalonians might be called the gospel of the Son of Man cometh.

There are three great facts foretold in the Word of God: First, that Christ should come; that has been fulfilled.

Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of his saving grace.

Third, the return of our Lord again from Heaven—for this we are told to watch and wait 'till he come." Look at that account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to Me? I will send an angel after you? Not at all. He says: "I will come again and receive you unto myself."

If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her unto it than to have me send some one else to bring her. So the Church is the Lamb's wife. He has prepared a mansion for his bride, and he promises for our joy and comfort that he will come himself and bring us to the place he has been all this while preparing.

If my friend is it perfectly safe to take

the Word of God just as we find it. If he tells us to watch, then watch! If he tells us to pray, then pray! If he tells us he will come again, wait for him! Let the Church bow to the Word of God, rather than be trying to find out how these things can be. "Behold, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the Church.

Take the account of the words of Christ at the communion table. It seems to me the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." But most people seem to think that the Lord's table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till he comes.

THE MILLENNIUM.

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get it? I can't find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I don't find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I can't find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews, and such like; but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet him, like those five wise virgins. The trump of God may be sounded, for anything we know, before I finish this sermon,—at any rate we are told that he will come as a thief in the night, and at an hour when many look not for him.

A PRACTICAL TRUTH.

Some of you may shake your heads

and say, "Oh, well, that is too deep for

most of us; such things ought not to be said before these young converts;

the throne with Christ, and to help to judge the world.—*The Interior.*

INSIDE AND OUTSIDE.—It has been well said: "All true Christians must be like Noah's ark, that was pitched without and pitched within, Gen. 6: 14. They must have holy inside, and a holy outside; their profession and practice must agree."

Communications.

Articles not dissenting from will not be understood as necessarily endorsed by the editor. We sometimes speak on prophetic subjects irrespective of any views which we cherish, correspondents being, however, responsible for the sentiments they advance.

THE HAPPY MAN.

BY A. F. REMINGTON.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. 17: 7.

The prophet Jeremiah has stated in the context the great sin of man; and it is the more censurable because it not only consists of ignoring the true source of strength, but imputes to, and seeks of man, that which can only be found in God,—hence the language of the fifth verse: "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departing from the Lord." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Be ye not afraid; for I stand by you to bring you to the land of Canaan, which I have promised to you; and I will give you a land of milk and honey." The prophet Jeremiah, in this same chapter, verse 13, says, "Behold, I will bring you into a land which you have not known, and you shall eat bread which you have not eaten, and you shall drink water which you have not drunk, and you shall be circumcised in your hearts, and you shall not be circumcised in your flesh." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Behold, I will bring you into a land which you have not known, and you shall eat bread which you have not eaten, and you shall drink water which you have not drunk, and you shall be circumcised in your hearts, and you shall not be circumcised in your flesh." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Behold, I will bring you into a land which you have not known, and you shall eat bread which you have not eaten, and you shall drink water which you have not drunk, and you shall be circumcised in your hearts, and you shall not be circumcised in your flesh." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Behold, I will bring you into a land which you have not known, and you shall eat bread which you have not eaten, and you shall drink water which you have not drunk, and you shall be circumcised in your hearts, and you shall not be circumcised in your flesh." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Behold, I will bring you into a land which you have not known, and you shall eat bread which you have not eaten, and you shall drink water which

ble assumption. We deny his assertions (1), that all know the time of the parousia was at the destruction of Jerusalem; (2), that the passage cited is universally conceded to relate to the destruction of Jerusalem. Universalists, Swedenborgians, Unitarians and other heterodox denominations have so conceded; the so called orthodox, or Evangelical churches, never! Some writers among them—some divines—some lay-members, have so held we admit, but they are the minority. The position taken by Dr. Warren, places him in company with Prof. Bush, and all Universalists divines, and is a departure from the primitive faith not only of the apostles, and of the fathers of the first centuries, but of the fathers of the Congregational, Baptist, Methodist, and other Evangelical churches.

The first verse cited, Matt. 24: 27, reads: "For as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be." Verse 29, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," etc.

Mr. Warren, in his article on "The Imagery of Destruction," gives all this descriptive language as "Oriental," and of the same character as that used by the prophets in their glowing imagery when speaking of the destruction of cities. The language of Paul and of Peter respecting the "mighty angels"—the "flaming fire"—the "passing away of the heavens with a great noise"—the "elements melting," etc., "what was all this but the phraseology customarily applied to classes of events which had many times before happened, and which were then about to be repeated? And now, looking back upon it, after a lapse of more than eighteen hundred years, what difficulty have we in saying that it was all fulfilled in the overthrow of the sacred city and nation?"

"To blot out the sun and stars; to display a shining form amid the clouds; to shake the heavens with crashing thunder bolts; to let loose the imprisoned fires of the earth, and to melt it again to ancient chaos, is but to exercise a physical omnipotence, the very lowest form of power; but to set up a kingdom of holiness in a sinful race, a kingdom of ideas and principles regnant over the free wills of men, etc., is to exert a grander power, an omnipotence of a higher nature, and ampler resources, and a more god-like beneficence."

The editor does not attempt to explain the expression "immediately after the tribulation of those days." Everything is piled upon Jerusalem; but if Christ came at its destruction, how can that imagery apply afterward, and then the sign of the Son of man, next the mourning of all the tribes of the earth, and then they shall see the Son of man coming in the clouds of heaven? Then the angels gather his elect from the four winds—from one end of heaven to the other. This he makes to synchronize with Matt. 13: 43.

Christ told his disciples to flee to the mountains when they should see the city encompassed with armies, but, according to Dr. Warren, this flight was their being gathered by the angels; and this hiding away in the mountains was their shining as the sun in the kingdom of their Father! In view of such fulfillment, we would rather not shrink!

Christ said the gathering should be universal "from one end of heaven to the other;" Dr. Warren limits it to Judea. Who gathered them when they fled to Pella? How they shone as the sun in the kingdom, he explains to mean their being then manifested to their enemies as the saints of God. But how about this praying that they might not be gathered into the kingdom, there to shine, "in the winter" time, "nor on the Sabbath day"? If the kingdom of God came then with great power, as he affirms; if Christ came then in the glory of his Father and the holy angels—if then he rewarded every man according to his works, etc., as he declares positively he did—what possible difference could it make whether it was winter or summer—on a Sabbath day, or the day before the Sabbath?

The Saviour declared not only that the high-priest should see the Son of man coming in the clouds of heaven, but "all the tribes of the earth," and that they would mourn at his appearing.

That coming was to be as a snare upon the whole earth (Luke 21: 35), to be a surprise as was the flood in Noah's day, and the rain of fire and brimstone upon the cities of the plain. Was the overthrow of Jerusalem sudden, unexpected like those events? Not at all. It was a siege of several years, and not sudden like a snare—like the flood—like the fire which destroyed Sodom and Gomorrah.

But when the day of the Lord cometh, it will be as sudden as the lightning's flash, and as visible. There will be no time for him which shall be on the housetop to come down, and for him that is in the field to return; no time for those who are grinding at the mill to cease and prepare, nor for those who are in the bed to arise; for in a moment, sudden as the snare springs on the bird—one shall be taken, and the other left—the righteous caught up to meet the Lord in the air, the wicked left to wail because of him. "In a moment, in the twinkling of an eye," the separation, and the change shall be effected. Hence the

command, "Watch and pray always, that ye may be counted worthy to escape . . . and to stand before the Son of man."

We have already in part, replied to his argument numbered "2," and were we to enter upon it elaborately, we should enlarge our review to a great extent.

As Christ was not only to judge the Jewish nation but "the quick [living] and the dead at his appearing and kingdom," and we have no account that the dead were then judged, we cannot accept the assertion that the kingdom was established with power.

As "flesh and blood cannot inherit" that kingdom, we do not believe No. 2.

As the earthly kingdoms of this world symbolized by the image of Nebuchadnezzar's dream were to become as the chaff of the threshing floor, before the establishment of that kingdom, we cannot adopt No. 2.

As it is not till the sounding of the seventh trumpet (and that is the last trumpet) that the kingdoms of this world become Christ's—when the dead are judged, and the saints rewarded (Rev. 11: 15-18), we cannot assent to No. 2.

No. 3 affirms that Nero was the Man of Sin. Was he? How could he have been "destroyed by the brightness of his (Christ's) parousia," at the overthrow of Jerusalem, when he put an end to his own life in 65?—two years before Jerusalem's destruction!

And Antiochus was the king who planted the tabernacles of his palace in the glorious holy mountain and came to his end with none to help him! So of course the standing up of Michael, the great tribulation, and the resurrection took place "at that time"! I confess I have not patience to continue the review of such absurdities farther. I did not intend to write half as much when I began, but was tempted to spread out before the intelligent Bible students who read the *Herald*, some of the sophistries of the (so called) learned orthodox divines.

By some things interwoven referring to the "Adventists," and "Millenarians," it seems evident that this "departure" from the creed of our own church, is to get rid of those—I shall say hated doctrines? It is exceeding difficult to dispose of pre-millennialism on any other ground, but it really looks to me like "jumping out of the frying pan into the fire." When he says that this parousia "is a personal presence—not as the Logos simply, as before the incarnation; not in the flesh as when he dwelt in Judea; not as a disembodied spirit, as he was in hades after his crucifixion; but in his glorified body, a fore-gleam of which was granted to the three disciples on the mount of transfiguration" he wholly repudiates such a statement every text claimed in proof of a future personal coming. "The times of restitution spoken of by all the prophets" were at the destruction of Jerusalem, for the "heavens must receive" Jesus Christ, until those times. Acts 3: 20, 21. He was to sit on his Father's throne until his foes became his footstool. How very brief was the period of his sitting there—only from his ascension till the destruction of Jerusalem! Paul speaks of our great High Priest who hath "passed into the heavens," there to "appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." We have derived strong consolation from these assurances, believing that "at the right hand of God," in "heaven itself," our High Priest interceded for us; but, alas! only for a few years did he remain there "in the presence of God." When Jerusalem was destroyed he left his Father's throne; bodily, he came to earth, and since then we have had no Advocate "in the heavens" who can be "touched with the feeling of our infirmities;" how then can we come with boldness unto the throne of grace, that we may "obtain mercy, and find grace to help in time of need?"

The re-generation spoken of by Christ, when he should sit upon the throne of his glory, and his apostles should also sit on thrones judging the tribes of Israel, was fulfilled at the desolation of Jerusalem! The promise, "When he who is our life shall appear, then shall we also appear with him in glory," was fulfilled at the destruction of Jerusalem, when the Christian church fled to the mountains! The words of Paul to the Philippians has ceased to be applicable for eighteen hundred years: "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Since that most wonderful event of Jerusalem's destruction, the angels might well say to the deceived, expectant church, as to the disciples on Mount Olivet, "Why stand ye gazing up into heaven? this same Jesus which (was) taken up into heaven, (has) come in like manner" as he went into heaven! His literal presence—his personal presence—in his glorified body, he came into his kingdom in great power, in the glory of his Father, and of the holy angels, when the Roman army destroyed Jerusalem!

Alas, alas! for the Church of Christ this side A. D. 70! Robbed of all those "exceeding great and precious promises" clustering around, as they fully believed, the future coming of their Lord, what have they to look for? to hope for? The change of the vile body—the appearing with Christ in

glory—the crown of life—the shining as the sun in the kingdom—all, all received their fulfillment at the destruction of Jerusalem!

We thought "that they without us" would "not be made perfect." We expected the whole church from Abel down to those alive and remaining unto the coming of the Lord—a coming we believed to be at the end of the world—would be rewarded and glorified together. But, alas! we find ourselves afloat on a shoreless sea, without a compass to give direction—no chart of present nor future; the needle ever points east to Jerusalem—the log-book contains no record this side—"the mountains round about" overshadow all else—on their towering tops rests all the light, all the glory; all else is shrouded in deepest night!

M. D. WELLCOME.

The Herald.

BOSTON, WEDNESDAY, JAN. 31, 1877.

J. M. ORROCK, EDITOR.

J. PEARSON, JR., } Committee
C. CANFIELD, } of
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For terms see last page.

DR. CUMMING, of London, has kindly sent us one of his printed lectures, revised and corrected, entitled, "Is Protestantism a Failure?" the publication of which will be commenced in the *Herald* next week. The date of its delivery is not stated, but we suppose it to have been given recently. The doctor is quite at home on Romanism and Revelation, having made both the study of many years.

IT IS A STRANGE prejudice which exists in the minds of many professed Christians against making the subject of our Lord's return a theme of pulpit ministration! Thus the *Morning Star*, the organ of the Free-will Baptists, having noticed that "Mr. Moody has felt called upon recently to preach a sermon specially on the second advent of Christ" (which sermon we publish this week), goes on to say: "What if Mr. Moody should let speculative questions, which belong to the field of controversy also, alone? As an evangelist, our good brother is a marvelous success; as a theologian, he may be a signal failure." Now it is our deliberate opinion that one great reason why many ministers and editors will be found in the day of God to have been little else than "signal failures" will be because they have not had love enough for Christ to lead them to "love his appearing" (2 Tim. 4: 8), and have treated as "speculative questions" what they ought to have treated as important practical truths—the Lord's speedy coming being one of that class.

IF PERSONS persist in writing to us with a pencil on business, or for publication, they need not be surprised if mistakes are made, or what they write is not published. We have had several such letters of late. When you write for the press use good ink, write with care, and don't crowd the writing. Leave room for corrections. Pencil marks are easily rubbed and rendered illegible.

AN ENJOYABLE GIFT.—A sister sends \$2.25 to pay for the paper for 1877, adding: "This was a new year's present with instructions to get something which we (husband and I) could enjoy together, and as there is nothing I enjoy more than reading the *Herald* I send it to you." If others would let some of their holiday money flow in the same channel we have no idea they would regret it.

DR. WARDLE asks, "Why do not the poor and sick avail themselves of my offer? [See business department]" I cannot do more nor better for them. One sister has obtained a supply of medicine which I am persuaded will do more for her infirmities than anything she has taken for years, i.e., if she will faithfully use the means." He speaks of receiving numerous letters, but little as yet by way of help for this office.

DO YOU THINK IT RIGHT TO PRAY ABOUT SUCH THINGS? says one, after referring to financial embarrassment and the strong desire to help the Lord's cause if what is due could be obtained. Certainly we do. We are as much bidden to pray: "Give us this day our daily bread" as we are "Forgive us our sins" (Luke 11: 2-4). Our temporal matters as well as our spiritual interests are under our Shepherd's eye, and are very intimately connected. But we must pray with submission to the Divine overruling. "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4: 5-7; 1 Pet. 5: 6, 7; Matt. 26: 39.

Notes and Quotations

ILLUSTRATIVE OF

PSALM XXIII.

Continued.

I shall not want.

The foundation being laid in "THE LORD IS MY SHEPHERD," the superstructure is easily reared—"I shall not want." The latter as naturally grows out of the former as the leaf out of the bud, or the fruit from the flower. The expression is not, however, to be taken absolutely, as if those for whom Jehovah cares are never to feel a pang of hunger, or suffer from thirst, cold, sickness, persecution, or any of the ills of this world. On the contrary, we are assured that it is "through much tribulation we must enter into the kingdom of God" (Acts 14: 22), which is in harmony with what the chief Shepherd said to his followers: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves" (Matt. 10: 16). The promise on which faith rests is: "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly" (Psa. 84: 11); and it is in this sense that "there is no want to them that fear Him" (Psa. 34: 9, 10). He who has numbered the stars has also numbered the hairs of our head, and not one can be plucked out by the hand of persecution without His knowledge (Psa. 147: 4; Luke 12: 6, 7). His great heart of love is toward His people, and all things—though apparently against them—will be made to work together for their present and everlasting well-being. This is distinctly stated (Rom. 8: 28), yet we are all more apt to say with the desponding patriarch, "All these things are against me" (Gen. 42: 36)—though even his experience should teach us differently, than we are to say with the believing apostle: "We know that all things work together for good to them that love God, to them that are the called according to His purpose." This is prettily illustrated by some one in these lines:

"Searching for strawberries ready to eat,
Finding them fragrant, and large, and sweet,
What do you think I find at my feet,
Deep in the green hill-side?
Four brown sparrows—the cunning things,
Feathered on back, and breast, and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

"With grief and terror her heart was wrung,
And while to the slender bough she clung,
She felt that the lives of her birdlings hung
On a still more slender thread.
Ah, birdie!" said, "If you only knew
That my heart was tender, and warm and true,
But the thought that I loved her birdlings too,
Never entered her small brown head.

"And so through this world of ours we go,
Bearing our burdens of needless woe,
Many a heart beating heavy and slow
Under its load of care.

But oh, if we only—only knew
That God was tender and warm and true,
And that He loves us—through and through,
Our hearts would be lighter than air!"

The Lord may withhold from us many things which we, in our ignorance and foolishness might think good for us to have, but which would in reality be to our injury. A fever patient in a state of convalescence, with appetite returning, but restricted to frugal fare, might say to his physician respecting several articles of strong food: "Are not these good?" when the answer would likely be, "Yes, for some folks, but not for you at present." So it is with God in his dealings with his saints: He knows that, for them at times, sickness will be more profitable than health, confinement than liberty, poverty than riches, the storm-cloud of adversity than the sunshine of prosperity, and therefore He gives the latter. The sheep on being led from the fold to the field, from one place of pasture to another, might feel hunger, and thirst, but it is only temporary: the shepherd is acting wisely, and for their best interests, as they will find in the end.

Should any man say, "I asked for a blessing that was plainly promised, but did not obtain it, I should then say," replies Spurgeon, "Are you equally clear that the obtaining of it would be for your good? 'Yes,' say you, 'it would make me comfortable.' Just so; but is it for your good to be comfortable? 'And it would get me out of difficulty.' But may it not be for your lasting good to be in the difficulty, and may there not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulty? 'Not as I will, but as Thou wilt,' was the prayer of the Man who had more power in prayer than all of us put together. 'Not as I will but as Thou wilt. We must always put that in."

If we go with the Master to the mountain in Galilee we shall find him sending his disciples to "the lilies of the field" and "the fowls of the air" to learn lessons of calm trust in God with regard to temporal things. Read carefully and prayerfully Matt. 6: 24-34. "Seek ye first the kingdom of God and His righteousness, and all these things [food, drink, and raiment] shall be added unto you"—they will be thrown into the bargain, as it were, like the wrapping paper and string which the merchant puts around the goods which have been bought. "Under God's care we run no risks."

"I once heard of a poor colored woman," says a writer in the *Times of Refreshing*, "who earned a precarious living by daily labor, but who was a joyous, triumphant Christian. 'Ah, Nancy,' said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it, 'Ah, Nancy, it is all well enough to be happy now, but I should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose'—'Stop,' cried Nancy, 'I never supposes; de Lord is my Shepherd, and I knows I shall not want. And, honey,' she added to her gloomy friend, it's all dem supposes as is makin' you so misable; you' better give dem all up, and just trust de Lord.'

We are told that one evening, as Luther sat by his window watching a little bird arrange itself for the night, he exclaimed: "What an example of perfect faith! The little fellow perches upon his twig, tucks his head under his feathers and goes to sleep, leaving God to take care of him." The great Reformer and the "poor colored woman" had alike learned in the school of Christ the lesson of loving trust in the good Shepherd, and so may we.

"Down in the orchard grass to-day,
Dreaming the happy hours away
Under the apple tree.
I heard a pitiful, mournful cry,
And saw a flutter of grass near by—
What could the matter be?
Peering down through the grasses long,
Knowing something was surely wrong,
There, in a trice, I found
A little bird with a broken wing,
Only a half fledged, youngling thing,
Fluttering round and round.

"Poor little Birdie! Birdie dear!
Said I, soothing the sulky creature,
Touching with tender care;
But oh! what a flutter and startled cry!
Better by far did seem to die
Down in the cover there.

—E. Maria Upham

"God always hears when we scrape the bottom of a flour barrel." So said the child of a poor widow to his mother one morning, after she had prayed as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be ours? God always hears the prayers of His children, and He knows when to answer. Our spiritual as well as temporal wants are known to Him, and every sincere cry for help enters His compassionate ear. When we feel entirely our dependence upon Him; when our stock of pride and self-confidence is exhausted; when earthly friends and earthly comforts fall us; the humble cry of "O my Father!" the oftenest brings the speedy answer: "Here, my child." God always hears when we have reached the depths of need, and cry to Him for help."—Christian Statesman.

(To be continued.)

DAVID's early occupation as a shepherd furnished him with this beautiful illustration of faith, experience and hope, which finds a response in every Christian heart. He was a faithful shepherd, and sought out the green pastures and rich rivulets for his flock, and boldly risked his life in defence of his sheep. In after years he did not forget the occupation of his youth; and this Psalm is evidence of spiritual lessons he learned from it.—Rev. J. G. Wilson.

It was at eighty years of age that PROF. CARL R

(it would seem from Scripture) attracts the earnest gaze and attention of "the principalities and powers in heavenly places" (see Eph. 3: 10; Heb. 12: 1). All who are faithful shall come off "more than conquerors through him that loved us" (Rom. 8: 37), and the great original rebel, "Lucifer, son of the morning," shall be bound and confined a thousand years by the Son of God, who came "to destroy the works of the devil" (see Rev. 20: 2, 3; 1 John 3: 8).

While therefore we rejoice at the spread of truth, and at its great success in saving men at home and abroad, let us not forget that the people of God are comparatively a "little flock" in all ages, and "the whole world lieth in wickedness" (1 John 5: 19). We ought not to expect (as some seem to) that the time will ever come during man's probation when our Lord's declaration concerning the "broad and the narrow way," will have to be reversed (Matt. 7: 13, 14). The "broad way" will be thronged and the "narrow way" have "few" comparatively in it until he comes. But with this sad picture drawn by an unerring hand we have the comforting assurance, that the vast numbers of all ages and nations "who have not sinned after the similitude of Adam's transgression" (Rom. 5: 14)—that is, who have died in infancy not having sinned,—are safe in Jesus; and so from among mankind shall be redeemed "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues" (Rev. 7: 9, 10). From this, we conclude the majority of the human race will be saved, though "few" comparatively from among adults: for he said, "And few there be that find it" (Matt. 7: 14).

JOSHUA BUFFUM.

WORK OF GOD IN NEWBURY-PORT.

It is matter of rejoicing, we are assured by our Saviour, "in the presence of the angels of God over one sinner that repented." If in heaven, so also among the saints on earth should be a thrill of gratitude and praise. A long time has elapsed since a very general revival of religion has taken place in this city. Long and ardently have God's people prayed for a visitation of divine mercy and labor to the same end. About five weeks ago Rev. Edward Payson Hammond (with whom a committee of the pastors had been corresponding for nearly a year) came among us and commenced his labors for the salvation of souls. As is usual in almost every place where this man of God labors there was for a time no little hesitancy on the part of many Christians as to the expediency of uniting in the movement, fearing disastrous results from his peculiar measures. Others who attended his first meetings resolved to attend no more. The pastors of the evangelical churches in the city were, however, united, and rallied to his support, believing that God had sent him and would work through him. The result has been, that from the first meeting he held, in what is known as "The Old South Church"—under which lie the bones of George Whitefield, and where that man of God had often preached Christ to the multitudes who hung breathlessly on his lips,—God poured his Spirit upon us and sinners wept for their sins and sought and found peace. From that hour there was a glorious revival in old Newburyport until the city has been stirred from center to its extremities, and hundreds have turned to the Lord, and the theme of conversation everywhere now is—the wonderful work of God. Many most marvellous conversions have transpired, conversions in all classes of society and all shades of religious belief and unbelief.

Our City Hall has been packed evening after evening for the last four weeks, sometimes as it was never packed before since its erection. And neighboring churches which have been opened to receive the overflow have also been filled. It is impossible at present to determine how many have professed to find peace in trusting in Christ; but I think it safe to estimate the number at from five to six hundred. To God be all the glory! In addition to the work in the city Mr. Hammond has visited several neighboring towns and seen the work of God revive and souls saved. In the town of Amesbury, four or five miles from Newburyport, a work of perhaps equal power has been in progress, for the last week or two, in which somewhere from one to two hundred have professed to find the Saviour.

Mr. Hammond has won a very warm place in the affections of the people of this city, and of confidence in him as a judicious and wonderfully successful evangelist. And as for the pastors there is but one mind and feeling about him: and happy do they regard that community who can secure his labors.

J. LITCH.

Newburyport, Mass., Jan. 22, 1877.

P. S. At a later date, the work in Amesbury is reported to be of extraordinary power and extent. Mr. Hammond has gone to Terra Haute, Ind.

J. L.

A WORD OF EXPERIENCE.

The old year is gone forever and the new year has commenced. The past is sealed up to await the final decision whether spent well or ill. How will the present year be spent? is a question of great importance. I implore forgiveness for the past, and grace that I may better improve the future. I need the

aid of the Holy Spirit and the application of the blood of Christ moment by moment to cleanse and purify me. I do praise thee, O God, for the provision thou hast made for the salvation of lost men.

Jan. 3d. During the past two days I have had some trials and sufferings. But after retiring to rest last evening, while musing, almost unawares, it seemed as though Jesus stood by me in person. Joy and peace filled my soul, and I could praise him with all my heart. He appeared very precious, "the chief among ten thousand and altogether lovely." I believe I never have felt the personal presence of Jesus with me so real as since last night. Praise the Lord, O my soul!

"Jesus, the name that charms our fears,
And bids our sorrows cease!"

My trials and sufferings were forgotten, and in due time I fell asleep, rested quietly, and awoke in the morning happy in the presence of my loving Saviour. Faith views angelic ministering spirits around me (Heb. 1: 14). They are waiting perhaps to remind me that soon they will come to escort the happy spirit to paradise. They seem to beckon me upward, and I am waiting to hear my Father's voice saying, "Child, thy Father calls, come home." Like Paul, "I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better" than to suffer here. Yet, if it please God to retain me here till Jesus comes, I will gladly tarry. I can say, "Thy will be done." May the Holy Spirit assist me to do all I can to advance the cause of God, and speak a word of comfort and encouragement to those who need it, and exhort those out of Christ to prepare to meet him in the judgment.

Jan. 4. Christ is near and very precious to-day, and I will praise him. As days and weeks pass, I find cause for unfeigned gratitude to God for blessings conferred upon me. I can speak well of my Father. He has been good to me all my days, and I am glad I can call him not only our Father, but my Father. May I always feel this relationship as I feel it now. Praise God forever! Jesus is not only our Elder Brother, but he is mine. The Holy Spirit is my Comforter. Is this boasting?

Then with David, "My soul shall make her boast in the Lord," and not in myself: for it is all on account of what Jesus has done for me that I claim this relationship.

Jan. 22. I am nearly seventy-seven years old, very feeble, and dependent on friends to care for me and my wife; yet I am unwilling to give up trying to do something for the Lord. I still love the *Herald*. It contains a rich feast from week to week, and gives the evidence clearly of the near coming of the Lord. It is to some extent "a light shining in a dark place"—like the "sure word of prophecy." May it continue to give the light of truth, and shine more and more till the day shall dawn, and Jesus comes.

E. H. SHERMAN.
Ludlow, Vt.

LETTER FROM SISTER QUAY.

Bro. Orrock:—I prize the *Herald* very much. I have been reading it a part of the time for nearly two years, and have determined, as long as I live and have the means, to continue to take it. As soon as I read the papers I send or give them to others to read. I find so much instruction and comfort in them that I want others to enjoy them too. My home is at Beech Creek, Clinton County, Pa., but I am teaching school in West Keating Township, near Three Runs, where Rev. J. A. Aldred preaches. I have the benefit of his preaching, which I enjoy very much. I was a member of the Presbyterian Church for a number of years, but knew nothing of vital godliness until about two years ago, when I came here to teach. While here I was very deeply convicted of my sinfulness. I attended a protracted meeting held by brother Aldred at Three Runs, and I think I never heard the Gospel preached in its fullness before as I did then. I was in a measure convinced that I was a sinner during the meeting, but some time after I had a dream that showed me I was a *lost sinner*. And since I have sought and found the precious Saviour, I have been lovingly looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

All along the journey how often, in sorrow and temptation, does this glorious hope cheer my weary, aching heart! I think these ministers who fail to preach that "blessed hope" leave out one of the loveliest parts of the gospel.

At Mr. Moody's final services at the Chicago Tabernacle on Tuesday night \$67,000 dollars was raised to pay off the debt on Farwell Hall, which is occupied by the Young Men's Christian Association, to continue the service meetings, and to meet obligations incurred during the services.

Recent statistics give the number of Chinese in California at 60,000. In San Francisco, 750 attend the evening mission schools, and in the State about 2,500. Three hundred have joined Protestant Churches; seven hundred ar-

members of Christian societies and are studying Christian doctrines; and a thousand attend the Sunday-schools. There is nothing discouraging in these figures.

NEWS ITEMS.

EASTERN AFFAIRS.—Vienna, Jan. 23.

The Turkish Ambassador to Austria

asked Count Andrassy at Pesth to-day

to mediate with Servia and Montenegro

for a conclusion of peace between these provinces and the Porte.

Great floods prevail in Roumania and

Bessarabia, and a considerable portion

waiting ones,—with my lamp trimmed and burning, and ready to go in with the Bridegroom to the marriage-supper of the Lamb.

I attended the Campmeeting at Snowshoe last summer and enjoyed it very much. Bro. Jackson preached a sermon about the blessed hope that cheered and comforted me greatly. Hoping you may have means to publish the dear *Herald*, and that it may be spread far and wide over the earth till Jesus comes and we are gathered home, I remain your sister in Christ.

AGNES E. QUAY.
West Keating, Pa. Jan. 15th.

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voices of the archangels, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

STEVE.

Ann Eliza, wife of Bro. J. Steve, Sen., departed this life on the 18th ult., in the 50th year of her age, leaving a husband and seven children to mourn their loss.

It is blessed to know that what is their loss is, doubtless, her gain, and hence they need not mourn as those who have no hope. Sister Steve was a devoted believer in Christ as her Saviour for many years, and will not only be missed in the family, but also in the church where she worshipped, and where she often expressed her attachment to Jesus whom she loved. Her illness was rather short, being quick consumption, and consequently rather more severe than is usually the case in that disease.

There was not a honey-bee in California previous to the discovery of the gold mines; and now there is not a locality suitable to the industry where it is not to some extent prosecuted. Two hundred thousand pounds of honey were shipped from that State to New York in one consignment recently.

J. ZEIGLER.

Milesburg, Pa., Jan. 22, 1877.

General Intelligence.

RELIGIOUS SUMMARY.

The Emperor of Germany is desirous of having the next General Council of the Evangelical Alliance meet in Berlin. The Conference is also warmly in-

ited.

Among the articles of the charter for self-government put forward by the Bulgarians is the following (Article 14):

"Full equality, without distinction of

nationality or creed, and full liberty of

worship to all religious confessions."

At a public meeting in Chicago, Mr.

Moody stated that the royalty of Mr.

P. P. Bliss' musical publications had

amounted to about \$60,000, all of which

has been devoted to charitable purposes.

"I once asked him," said Mr. Moody,

"to take \$5,000 for himself, telling him

I thought he needed it; but he would

not take a farthing."

The Rev. T. L. Cuyler, in speaking of

the new building of the Young Men's

Christian Association, Philadelphia,

says: "Just a little too fine it is to suit

the plain notions of some of us who

hold that extravagance is the besetting

sin and snare of the American Church.

What a hideous deformity, too, is that

rascally word *debt*, written all over the

walls of nearly every costly structure

erected to the glory of God."

While here I was very deeply

convicted of my sinfulness. I attended

a protracted meeting held by brother

Aldred at Three Runs, and I think I

never heard the Gospel preached in its

fullness before as I did then. I was in

a measure convinced that I was a sinner

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And since I have sought and found the precious Saviour, I have been lovingly looking for that blessed

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sion schools, and in the State about 2,

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studying Christian doctrines; and a

The Family Circle.

THE FATHER.

"He that hath seen Me hath seen the Father."

Why do the children fear Him?
They know not the loving heart
Of Jehovah the great and mighty
In which they have each a part.
They dream that he speaks like thunder,
That a dark frown veils his face,
They shrink from his look of lightning
When they come to the meeting place.

How little they know the Father!
But the Son they have seen and known,
Did He speak to the people roughly?
And had He a heart of stone?
Did He punish the least transgression?
Did He utter the word forgive?
Was He not known to promise
A place He prepared in heaven?

Once, the faces were white with hunger
Which He saw in a listening crowd.
Was it nothing to Him? His pity
Spread over them like a cloud:
He fed them while they were resting,
A blessed them when they were sad,
And they went to their homes at even
With hearts that were calm and glad.

They brought Him a sinful woman;
He knew she was desolate,
He joined not the hard intruders
Who were panting with rage and hate.
Neither do I condemn thee;

Go thou and sin no more,"
Gently He said; and the woman
Knew that her grief was o'er.

A leper, alone and homeless,
Pressed to His side one day;
Did the Master spurn and blame him,
Bidding him haste away?
Nay, laying His hand upon him,
"Thou shalt be clean." He said;

And happy, whole and forgiven,
The man on his bright way sped.

And so did He love all people
That He gave His life for His foes.
They crowned Him with thorns and mocked Him,
But He patiently bore His woes.
He died desiring them greatly
And praying for them at last.

Can they doubt the love of the Master
When they think of the solemn past?

And He had the Father's spirit,
He was the Father's word.

O, why should the children fear Him
When they listen to Christ the Lord?

Closely we press toward Him

Till we lean on His sheltering breast.

Can we fear the Almighty Father
Who giveth us love and rest?

—The Christian World (London).

THE BIBLE-READING ENTHUSIAST.

The "Gold Leaf" Express was waiting the usual half hour at P—— in order to connect with the northern mail.

While my party were regaling themselves on muddy coffee in the little restaurant near by, I gladly availed myself of the opportunity to indulge in a brisk walk up and down the long depot platform after my long and wearisome ride from Cleveland.

While enjoying the grateful exercise, I could not help noticing the huge, shapely-built locomotive as it stood, with its bright cylinders, dome, whistle, and the polished letters "Jupiter" on its jacket, glistening in the sun of that pleasant November day.

The engineer, a stoutly built, gray-haired man, was "oiling" and making everything ready for the onward trip with the absorbed air of one who feels that he is entirely by himself, a demeanor which is usually noticeable in an engineer who feels the responsibility of his position.

The kindly expression of his face as he glanced up to me when I paused a moment, admiring the shining brass of the cylinders which was polished to the last degree of brilliancy, encouraged me to accost him with the common-place remark,—

"You have run a locomotive a good many years, sir, I presume."

"Long enough to have learned the trade pretty thoroughly," he replied, rather curtly. But I was not to be easily rebuffed, for I meant to assure him that mine was not a mere passing curiosity, and I went on, "You have a splendid machine, and it is beautifully taken care of, as such an engine deserves to be. It is a Roger, I see, with an improved Bissell truck. Do you like it?"

"It's the best six wheeler that was ever run," replied the engineer, his face now kindling with surprised pleasure; "and as for the trucks nothing could be better, it seems to me. But I don't often see a lady who knows a Roger from a Danforth, or a Hinckley, or any other build for that matter."

"I read the Journal," I said, "and sometimes write for it. My only brother used to be a locomotive engineer, and having a natural bent towards mechanics myself, I always enjoy seeing a nice machine, and have genuine regard for its controlling spirit, the driver. Then, I always feel an additional sense of security on board when I know the engine is run by a member of the 'Brotherhood.' I see you are one."

"It is really one of the best and most useful organizations in the country," said he, the lines of his manly, handsome face still further softening as he mechanically put his hand up to a modest badge-pin fastened to his necktie; "I was one of the first on this road to join it."

After a few explanations which elicited the fact that he had been personally acquainted with my brother, he grew quite communicative.

"I have run on this road twenty-five years," said he; "first as a fireman, then they set me up to drive a switch engine. I went from that to a gravel train, from that to freight, and now I have the best machine and the best 'run' on the road. The 'Gold Leaf Express' they call it along the line; the

sleeping cars, the Pullman palace cars, the tender and my cab are all so elaborately painted and gilded."

"I was noticing how they all were glistening in this bright sunlight," I said. "I suppose, from the fact of your many promotions on the road, you have met with uninterrupted good luck, based, of course on your conscientious carefulness."

"I have never met with an accident that was attended with serious results, thank God," he replied, not in a brawling tone of an oath, but reverently, "and I think one reason of it comes from the fact that I always carry my Bible in the cab. Do you see it up there?" and he pointed up to the prettily upholstered cab, where, just in front of the engineer's seat, between the steam gauge and the lookout window, on a bracket-like device, a small Bible was held open where the eyes of this Christian engineer could fall upon its pages at any moment.

"I have read the good Book from back to back several times at home," continued he, "and by having it placed here in this manner before me I have been able to commit many passages to memory. Sometimes it has been a wonderful comfort to me; one time in particular the strength as well as comfort I derived from one glance at a passage on the open page was astonishing."

"How was that?" I asked, greatly interested.

"Well, madam, it's something I seldom speak of," he said, handing up his oil can to the fireman, and wiping his hands on a bunch of cotton waste, "but I don't mind telling you now, yes, there's time," glancing at the pretty clock in the cab.

me as I sat trembling on my seat with a full, apprehending sense of our escape tiding through my brain.

"The flag man? oh, yes, he was drunk. You see there had been a new superintendent chosen and he had commenced business by turning off some of the old employees and putting in new ones. Poor, faithful 'Lame Jim' had been discharged and this fellow installed in his place. He was celebrating his appointment to this responsible post over a jug of rum which was found afterwards in the little signal house near by.

"Jim was reinstated the next day, but the Company was so chagrined over the unwarrantable action on the part of the superintendent that the matter was kept as close as possible. I went to the office the next morning and resigned my position; I couldn't bear to run over that end of the road again. They would not let me off the road, but gave me this train, on this end of the route—the 'Gold Leaf Express.'

"No, I don't suppose I have ever quite got over the shock to my nerves, for frequently, when I go to bed more tired than usual, I wake with a start from a sort of far off dream of that eventful night-fall trip, the uncertain light, the still, shimmering water and the white, scared face of my fireman. My hair was as black as coals then; in three months it became as gray as you see it now.

"Yes'm, that's the northern mail coming—oh, you're welcome, although, it's a story I'm not fond of telling—Good bye—"Mrs. Annie E. Preston, in Christian Secretary.

HOOKED FISH.

"If you come down again I shall have some hooked fish," said a Cape Cod fisherman, on the wharf where we had been purchasing some fish for dinner.

"Are hooked fish better than those caught with the seine?" we inquired.

"Yes," he replied, "they are generally considered better to be taken immediately out of the water, instead of lying in the net after they are caught. Hooked fish are harder, and taste better."

Walking up from the wharf we meditated on this matter, and being somewhat interested in fishing, especially in fishing for men, we considered the difference between "hooked fish" and those caught with a seine.

There are many fishers of men who are greatly interested in fishing with the seine, and who have little to do with the hook. It is too small business to catch fish one by one with the hook, they prefer to take the big seine, and sweep out into the great waters of the deep, and if they can bring in a hundred and fifty and three great fishes" at a single haul, or if barrels and bushels of fish reward their labor, then they have done something which is worth their while. So they fish in their great congregations, often using a net which has so many holes in it that all the fish escape; and sometimes never stopping to haul the net in and see what is in it, but sweeping through the waters, and making a great show with their fishing apparatus, and a great report if they succeed in catching a few fish. There are other men who perhaps are unable to afford a seine, and who do not possess the expensive outfit of these fishermen, who yet manage to do something with the hook. There are those who cannot fish for men in others see them; and they comfortably suppose that though they are irritable and petulant, the children are still loving and respectful. It is a great mistake. The love of children is only to be gained in the same way as that of other people. We must win their esteem by merit, kindness, and courtesy, or it will not be ours at all. There was once an ill-tempered man who failed to understand this. He was often irritable and impatient, scolding and punishing his children, sometimes, at least, when they felt that they did not deserve it, and yet he expected the same love from them that other fathers who were reasonable and uniformly kind secured. One day he happened to hear his little boy speaking out in the fullness of his heart.

"I wish we could change fathers," he said. "Your father is so jolly, he always seems ready to play with you or do anything to make you happy."

"Of course, all fathers do that," said the other boy. "Doesn't yours?"

"No; indeed he does not. My father is nearly always tired, and has the headache. So mother says, but I believe it is only his ill-humor. He comes home with a frown on his face, and then we scarcely dare call our noses our own. He thrashes us, too, sometimes, and nobody likes that."

"But you deserve it, I suppose; and if you do, the least thing he has a right to expect of you is that you should take your thrashing in a manly way."

"But I do not always deserve what I get, and neither do others. Only this morning he punished me for telling a lie."

"Served you right, too."

"So it would have done if I had told the lie; but I did not."

"It was a mistake, then?"

"Yes; it was a mistake; but it was such a one as our father often makes. I think he ought to take the trouble to learn the truth before he proceeds to punish us. When I am a man I will try to be less unjust and ill-tempered than he."

The father who thus heard his duty pointed out to him by his son, felt exceedingly grieved and uncomfortable. He did not know that he had been unreasonable and unjust, though, as the boy had said, he had taken very little trouble to ascertain the truth. He had never doubted but that he had the esteem and love of his children; for they were always respectful and obedient to him, and he supposed that the moving power was love. He discovered now that he had been mistaken, and that they were only docile because they were afraid to be otherwise, and that there was really very little true affection in their hearts for him. And when he asked himself how this was, the reason was not difficult to find. He was not a drunkard, who neglected to provide for his children. He was a Christian man, industrious, painstaking, and thoughtful. He took care that they were always well dressed, and that they attended a good school, where they would be fitted for their future work. He did not neglect their religious education, nor fail to secure proper advantages for them in all respects. Indeed, the more he thought of it the more he convinced himself that he was almost a model father. The only thing that was wrong about him was that he was often in an

ill-humor. He saw, however, how this one thing interfered with his influence, and he resolved to conquer it if he could, that he might have the esteem and love of his children. And he did that which he aimed to do, by simply keeping a smile on his face instead of a frown, and letting his voice speak in cheery tones instead of perpetually grumbling and finding fault.—Sel.

A young minister, somewhat distinguished for self-conceit, having failed disastrously before a crowded audience, was thus addressed by an aged brother: "If you had gone into that pulpit, feeling as you now do on coming out, you would have felt on coming out as you did when you went up."

to be dead, to draw his own water, to sweep out his cage with a little broom, to ring a small bell for his food, and many other entertaining tricks, being of a restless, busy nature, he thoroughly enjoys. Goldfinches are *bon vivants*, and are subject to fits from overheating themselves. When these occur, dip the bird, head downward, in cold water, and put him on low diet for a few days and he will readily recover.

Canaries are like flowers, they do not thrive unless their keepers love them. Nothing is more cruel than to keep birds and not to attend to them, and this is especially true of canaries. They do not live by seed and water alone, they crave equality, companionship and love. They ought, too, to be kept in pairs, for they have a great deal to say to each other that they cannot say to you, and it is delightful to watch their gossippings and confidences.

Canaries love variety in their food, and if plenty of exercise be given to them they may safely be trusted with anything they will eat. During moulting a few poppy seeds are excellent, and at all times a little branch of fir or pine seems to afford them the greatest pleasure. The little extra cleaning or trouble incurred by letting them have the use of one or more rooms is abundantly compensated by their love, their happiness and their companionship. Certainly those who pretend to entertain birds of any kind should be their friends and not jailors, for birds above all living creatures, were created to be glad.

DISAGREEABLE HABITS.—There are disagreeable habits of body—like scowling, winking, twisting the mouth, biting the nails, constantly picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing and twisting a chair, or whatsoever lay your hands on. Don't do any of these things. Learn to sit quietly like a gentleman, I was going to say; but I am afraid even girls fall into such tricks sometimes. There are much worse habits than these, to be sure; but we are speaking only of those little things that are annoying when they are persisted in. There are habits of speech, also—such as beginning every speech with, "you see," or "you know," "now-a," "I tell you what," "I tell you now," "I don't care," indistinct utterance, sharp, nasal tones; avoid them all. Stop and think what you are going to say, and let every word drop from your lips just as perfect as a new silver coin. Have a care about your way of sitting, standing and walking. Before you know it, you will find that your habits have hardened into a coat of mail, that you can not get rid of without a terrible effort.

TO REMOVE DANDEUFF FROM THE HEAD.—Dissolve a teaspoonful of pulverized refined borax in a teacupful of water; first brush the head well, then wet a brush with the solution and apply it to the head. Rub it thoroughly with the hand. Do this every day for a week or so, and then occasionally till the dandruff is removed. Refined borax can be obtained of any druggist.

HOT WATER FOR INJURIES AND BRUISES.—The New York *Medical Journal* reports this case: "The patient was engaged in a machine shop, and while his hand was upon the anvil of a trip hammer, the hammer—weighing 700 pounds—fell. It so happened that a file was on the anvil, and in this way the force of the hammer was arrested about half an inch before it reached his hand. When the hand was examined it was found that the whole palm was a mass of pulp. The metacarpal bones were comminuted extensively, and there was apparently but small chance of saving the hand. It was, however, placed in hot water, and kept there for two or three weeks, and then taken out and dressed. In three months the patient was sufficiently well to leave the hospital, and now—nine months after the accident—he is able to move the fingers, and has quite a useful hand." Bruises and injuries do much better when treated with hot with cold water. The temperature should be about 103° F. Another case is reported of compound fracture and dislocation of the ankle joint, in which the proximal end of the first metatarsal bone protruded from the foot. The dislocation was reduced and the foot placed in hot water. At the end of a week it was taken out and dressed in the ordinary manner. The foot is now doing well, and promises a good result.

ANTIDOTE FOR STRYCHINE POISONING.—Mr. A. Young, Jr., late U. S. Consul at Rio Grande de sul, Brazil, recommends milk and spirits of camphor as a remedy for poisoning by strychnine. Writing to the *Boston Journal* he says: "The dose I would prescribe is two ounces spirits camphor with one pint of milk, and cause it to be taken as soon as possible—await no time for emetics, and give none. If too much of the spirits and milk be taken it will be vomited up. If impossible to get it swallowed, inject *via a.* Do I not know that the camphor or the milk, on both, is necessary?" Price, 2.50. By mail, \$2.25 per hundred, or \$1.50 by mail.

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SHALL REIGN IN

"RIGHTEOUSNESS."

WHOLE NO. 1490.

Selections.



THE CITY OF GOD.

FROM THE PRIZE POEM ON HOME MISSIONS BY REV.

A. S. GARDNER, A. M.

I John saw the holy city, new Jerusalem, coming down from God out of heaven; prepared as a bride adorned for her husband!—Rev. 21:2.

Help me, O Muse, to climb those higher spheres, Where billows never roll nor storm appears!

Such realms there are, though human eye may fail,

And human thought the amazing heights to scale.

Such scenes demand a dialect not our own—

Symbols and signs must speak, and they alone.

Ambrosial fragrance floats through the air;

And light, but not of sun or moon, is there—

A river pure as crystal pours its flood

Of living water from the throne of God.

Along its banks the trees of life display

Their various fruits 'mid leaves which life con-

vey—

The ample streets o'er which the ransomed pass

Are paved gold, as 'twere transparent glass.

A Jasper wall encloses every side,

Lofty its summit, its dimensions wide—

Twelve gates of pearl stand in the wall around,

One solid pearl each massive gate is found.

At portal wide an angel watchman waits,

And names of Israel's tribes are on the gates—

Twelve strong foundations the huge wall sustain,

Garnished with precious stones of finest grain.

The first discloses jasper's mingled hue,

Sapphire the second with its crystals blue—

The third, chalcedony its stripes displays,

Emerald the green, sardonyx, orange rays;

Sardius the sixth, a rich cornelian shade,

Seventh stone the golden, eighth of beryl made—

The topaz forth the ninth, pellucid gem,

In Aaron's breast-plate seen ; in Tyre's diadem.

The tenth foundation crysoprasus shows

Hard as the diamond yet beauteous as the rose;

The jacinth next displays its purple dye,

And amethyst completes the structure high.

Twelve bases thus appear, each bears a name,

And all, the twelve apostles of the Lamb.

But pen apocalyptic fails to show

What words cannot express nor mortal know.

Eye hath not seen, ear heard, nor mind conceived

The things prepared by God, by faith believed—

Yet to these realms all they who will may come!

And find in them an everlasting home.

No curse is there ; no fear, no sight, no pain ;

Tears shed below shall never be shed again.

No waiting robes the clear and fragrant air;

Because like Egypt's homes, the dead are there ;

No bell is tolled ; no funeral train is seen,

No grave appears amidst the hillocks green.

Jacob no more shall mourn his Joseph slain,

Nor Joseph close the patriarch's eyes again.

Paul and Ephesian elders shall no more,

Weep broken farewells on Miletus' shore,

Via Dolorosa" name no heavenly road,

No Calvary stand among the hills of God,

The hands and feet nailed to the cross which bore

The dying Christ, shall feel the nails no more—

No crown of thorns again shall pierce his brow,

Nor down the envenomed spear his heart's blood

flow.

Five stars alone, signs of the cross remain,

To mark the ailing Lamb that once was slain.

Sin reigns no more : as night reigns at day,

So former things are there all passed away.

Jehovah's throne now opens on the view,

His ransomed see it, see the Monarch too.

God and the Lamb reveal their face divine,

The hosts redeemed in rapturous chorus join—

With harps, and vials full of odors sweet,

Elders and living creatures throng his feet—

The angels join them and the numbers grow—

Till myriad fold the ample plain below.

From every lip ascends the matchless song,

"Worthy the Lamb once slain ! To Him belong

Blessing, and glory, wisdom, riches, power,

Which have been, are, and shall be evermore !"

Louds than ocean's roar comes the refrain,

From earth and heaven. "Worthy the Lamb once slain !

And the four living creatures say, "Amen !"

These scenes celestial, traced with skill divine,

Reveal the hand of God in every line.

Higher the gospel would all nations bring,

The gates stand open wide, and Christ is King.

IS PROTESTANTISM A FAIL-URE?

BY REV. JOHN CUMMING, D. D., LONDON, ENGLAND.

(Continued.)

But these are not all its results. Its

greatest influence is on Romanism itself.

This is remarkable. When Romanism

was alone, it was an insupportable ty-

rant ; it shed around it a despotic in-

tolerable to mankind. It made an em-

peror stand three days and three nights

in the snow doing penance, before the

apostle priest in Rome would receive

him to kiss his foot. It has thrown

England, before now, under an inter-

dict ; it has dictated to kings, cabinets,

and parliaments, what they shall do,

and threatened them with anathema or

excommunication if they refused to be

the mere tools of the superstitious des-

pot that reigns at Rome.

But since Protestantism so widely

prevailed, Romanism has been immen-

sely, if not diluted in its wickedness, at

least repressed in the development of

wickedness. The Pope's power to

interfere with cabinets, kings, parlia-

ments, and nations is almost gone. The

talons of the "wild beast" exist, but

his strength to strike, and the opportu-

nity of striking, are vastly modified or

gone for ever. Even the profugacy of

the Romish priesthood is less conspicu-

ous than it was in mediaval times, when

priestly profugacy was committed at as

part and parcel of the ecclesiastical func-

tions. This dilution of its *virus*, this

repression and curbing of its power, this

restriction within bounds, to an extent

unknown for fifteen centuries, is no

slight, though indirect, contribution on

the part of Protestantism to the well-

BOSTON, WEDNESDAY, FEBRUARY 14, 1877.

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The American Millennial Association,
Organized in Boston, Mass., Nov. 1828, has for
ITS OBJECT
The publication of a Pre-millennial periodical
monthly or oftener, the sale of Books and Tracts
Millennial in character, the services of
ministers or Clergymen in distinctive fields of labor,
and the services of laymen in various fields of labor.

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fall upon their knees on either side of

the road. I determined that, as a Protestant,

I never would go down on my knees or seem to worship a wafer, as if it were the Son of God. But I would

not, on the other hand, insult the superstitions of the people if I could avoid it.

So I walked as quickly as I could across the street, and took shelter behind the lime trees for a short time till the procession had passed by. A gentleman who saw me said, "You have had a narrow escape ; for if the priests had seen you they would have been sure to set the mob upon you." Thus sacerdotal proscription still exists, even in the nineteenth century. Protestantism has put an end to this persecution and intolerance over nearly all the nations of the earth ; and only here and there, as in some nooks of Belgium, and no doubt in Spain, we find this persecuting spirit, just as after a dreary winter we find patches of snow in sheltered places, which the sunbeams have not reached and dissolved.

Trade, commerce, and industry, prosper in Protestant countries. This is matter of historical fact. See the inde-

pendence of the Spaniard ; the Italian satisfy-

ing the Pope, as he was ordained to preach.

The printing press exists in Protestant countries.

Trade, commerce, and industry, prosper in Protestant countries. This is matter of historical fact. See the inde-

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Trade, commerce, and industry, prosper in Protestant countries. This is matter of historical fact. See the inde-

pendence of the Spaniard ; the Italian satisfy-

make his home with you; that then you will have all that is desirable to make you comfortable and happy, and then all that is annoying will be removed from around you. What would be your upmost thoughts and desires? Would you not use all means within your power to ascertain when he is coming? Would not his coming be among your first and last thoughts each day? Would you not watch for him, and wait patiently—desiring to see him?

Christ has told us he will come again. He has foretold events which shall precede his coming, and assured us that when we see certain things take place we "might know that He was nigh, even at the door." These events have now so nearly all come to pass, that we look for the speedy fulfilment of the promise. Then we look to see sickness, sorrow, pain and death removed from our earth forever, and our friends who have died in the faith of Christ restored to our company, to be separated from us no more. Our only hope is interwoven with his second appearing, and therefore we are waiting patiently for Him.

DR. WARREN AGAIN.

Last week the County Conference (Congregational) held its session here. The meetings were excellent, and I enjoyed them exceedingly. Dr. Warren was present, and no doubt ignorant of the fact that one of his reviewers sat near him. Wednesday afternoon the Conference sermon was preached by Rev. A. H. Wright from 2 Pet. 1: 8. It was a plain, practical, impressive discourse. This was followed by the com-

munion. As I glanced at Dr. Warren, the thoughts flashed through my mind, Why does he partake of this memorial supper? Says Paul, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

As the Lord has come, "literally, bodily," why longer observe this rite?

Notwithstanding these queries prior to the administration, they obtruded not on the very interesting introductory exercises, and it was a precious privilege to partake in faith of the future coming of Him who instituted this memorial type—in *memoriam* of that night when he was betrayed, and typical of that marriage feast when it shall be fulfilled in the kingdom of God. "No

more will I drink of the fruit of the vine, until I drink it new in the kingdom of God." Not at Jerusalem's destruction, neither in connection, was this "fulfilled."

Since the Conference I have borrowed

of our pastor later copies of the *Mirror*

than those referred to in my review, and in one I find the Editor has taken up on this very point, and how he replies I will tell you. He says—

"We base the obligation to observe

the supper of the Lord upon his own express command (Matt. 26: 26; Mark 14: 22; Luke 22: 19) which is given without condition or limitation. The word 'until' in phrases like this by no means implies that the event or act spoken of is not to be continued after the period referred to. Take an almost exactly parallel instance: Christ said to Peter, 'If I will that he tarry till I come what is that to thee?' This certainly does not mean that John was to live two thousand years; nor that he was to die at the destruction of Jerusalem, for we know according to all primitive testimony that he lived more than thirty years after that event. 'Until the law sin was in the world,' Rom. 5: 13. Does it imply that when the law was given sin ceased? Alford says expressly, the phrase 'Ye do show,' &c., is addressed directly to the Corinthians, not to them and all succeeding Christians, the apostle regarding the coming of the Lord as near at hand, even in his own time."

"It is evident that such an admonition addressed to the Corinthian church, in the condition in which they then were, in no way modifies the original intent of the ordinance, or limits its duration, as appointed without qualification or limitation by our Lord himself. The coming of the Lord in his parousia, according to his promise 'in that generation,' by no word of his renders it obsolete, nor in the nature of things makes it less needful than before. To our senses he is still absent, and the faith by which we walk is and ever will be helped by an outward rite which is done in remembrance of him."

So there our readers have the learned editor's special pleading, and can judge for themselves respecting its soundness.

It is a little wonderful how in every reply to his objectors and reviewers, he invariably falls back on "this generation;" it is his strong tower of refuge, and not one of his opponents have attacked him there. Not one has attempted to drive him out; must he not then deem this impregnable? I am tempted with "sling and stone" to try my skill. He would probably decline on the ground that too much had been written already.

Perhaps we ought to dismiss the Doctor without further notice, but there are a few more statements I wish to bring before you—statements drawn out in reply to Dr. Fish.

"We have not said that the parousia of Christ was 'deferred' till the destruction of Jerusalem; on the contrary, we expressly said that it strictly began at his ascension."

If what ALFORD "says expressly," is to be believed in the case, why doesn't Dr. Warren quote the words immediately following the one he has cited?—"After the coming, there will be no longer any need of the symbols of His body, since the body itself will be with us; therefore the apostle says, 'Till he come.'"¹—Ex. of

REBELL

Wonders! No sooner had "the heavens received him out of their sight," than he "strictly began" to return! The words of the angels were immediately verified! Dr. Warren (as I have cited in a former article) positively asserts the parousia to be *in person*—a literal bodily presence, so, according to the above statement, the "same Jesus" the disciples saw go into heaven, came again in like manner as he was taken up, on the very occasion of his ascension!

Was that why they returned to Jerusalem with great joy? How, if so, could Peter say afterward, "Whom the heavens must receive till the times of restoration?" How could Stephen, when the heavens were opened behold Jesus standing at the right hand of God?

How could Paul speak of him to the Hebrews as the great High Priest who had passed into the heavens? How could the Father say to the Son, "Sit at my right hand till I make thine enemies thy footstool?" "This man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool?"—Heb. 10: 12, 13. See also Eph. 1: 20; Col. 3: 1, "Seek those things which are above, where Christ sitteth at the right hand of God." We are expressly told that from thence he shall come to judge the quick and the dead. How can these texts be true, if Christ in his glorified body, "strictly began" his return when he ascended?

Any careful reader can readily see a conflict between this statement and the many treating His parousia at the destruction of Jerusalem.

I might quote more of like import, but forbear. I am glad the editor has freed his mind on this question, for it has led to the publication of more Bible on the advent of Christ than ever before was given probably in the *Mirror*—his reviewers coming out well fortified to meet him.

M. D. W.

Yarmouth, Me., Feb. 1st.

The Herald.

BOSTON, WEDNESDAY, FEB. 14, 1877.

J. M. ORROCK, EDITOR.

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Publication.

PLEASE TAKE NOTICE.

Will each subscriber be kind enough to look at the date opposite his name on the paper or wrapper? and if not paid to Jan 1, 1877, he will confer a favor by forwarding the subscription immediately.

Address all business letters, and make postal money orders payable, to JOHN M. ORROCK, 46 Kneeland St., Boston, Mass.

As these letters will be opened and attended to with care, we trust, those containing articles for publication, or designed only for the Editor, should have manuscript or personal written on the face of the envelope.

For terms see last page.

THE TABERNACLE SERVICES.

The second week of the revival services closed last Friday night: for it will be understood that the evangelists—Moody and Sankey—make it a rule to attend no meetings on Saturday, but take that day for rest and preparation for the Lord's day. The weather since the commencement of the meetings has been unusually fine, and the gatherings to most of the services much larger than could be accommodated. Three services a day have been held most of the time in the Tabernacle: from 12 to 1, at 3 P. M., and at 7:30. On Sunday a 9 o'clock meeting has taken the place of the noon meeting. The noon meeting every Friday is to be a religious temperance meeting. Last week Mr. Moody gave four discourses at the 3 o'clock meetings on the personality and work of the Holy Spirit. After the evening sermon three meetings are held: a prayer meeting in the Tabernacle, an inquiry meeting in Clarendon street Baptist church, and a young men's meeting in Berkely street church. The good that is actually being accomplished we do not know, but we learn that those having most to do with the services are much encouraged. Last Sunday Mr. Moody preached to women in the afternoon, and to men in the evening—the same sermon in substance. Text, "Except a man be born again he cannot see the kingdom of God." About 14,000 people heard him, and as "faith cometh through hearing, and hearing by the word of God," we may reasonably hope that some souls were gathered in grace to Shiloh who will be gathered to him in glory when he comes again.

She informed him how, far several days her children had been on short allowance, and that they had had merely a crumb to day. The last morsel was gone. It was impossible for her or the little ones to make their way through the snow to the nearest house, a mile off.

The stranger said he had passed a mile, probably a mile or two back. By following the track his horse had made he would reach it, and would bring her half a bag of flour. Then he returned. By the assistance of his horse treading down the snow he contrived to open a path to the door; he also aided in getting additional fuel from the woods; then gave her about five dollars in coin and said, "So late in the season this heavy snow cannot lie long. Your meal will keep you in bread for several weeks. By that time you can buy with this money what will keep you and yours for a time."

The benevolent man then took his leave. The widow Zirekkel lived for many years, and never afterwards knew what famine and want were. No sceptical caviling could ever make her doubt that the hand of the Almighty had interposed to save her and her children from starvation. Forever afterwards she was a firm believer in the efficacy of prayer.—Rev. G. Ditch.

ILLUSTRATIVE OF

PSALM XXIII.

Continued.

I shall not want.

Notes and Quotations

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General Intelligence.

RELIGIOUS SUMMARY.

London alone publishes six Spiritualist journals; France, Spain and Germany print several; and Australia prints one.

There is a Bible in the library of the University of Goettingen written on two thousand four hundred and seventy-six palm leaves.

Cardinal Antonelli has incurred the hot displeasure of His Holiness, the Pope, by leaving all his property to his relatives and failing to remember the church. This course of action is somewhat singular, for did he believe the articles of his faith he must have known that this would cost him an age or two of purgatory.

The London Christian Standard of Jan. 25th says: "The present winter has been as yet one of the most rainy on record. The season has been most tempestuous and wet, not only in England but in many other parts of the world. The storms on the coast have done £30,000 [\\$1,500,000] damage in Dover alone."

Queen Victoria, the Empress of Russia, and the Empress of Austria, have been in correspondence, and using their best endeavors to prevent war.

The cold in Russia has been more severe this winter than for 153 years. In St. Petersburg on December 30 the thermometer fell to 32° (Reaumur) below zero.

Several cabmen were frozen to death on their seats, and cats, pigeons and sparrows, were found dead in the street. Large fires were kept burning at night by the police for the benefit of the public. In Moscow the Grand Theatre was closed for want of audiences, the people being afraid to venture out in the cold.

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The British steamer Ethel, from Bilboa to Wales, was wrecked Feb. 6th

and nineteen lives lost.

Many of the provinces of Spain are suffering severely from the effects of floods, hurricanes and forest fires. The rains have been almost unprecedented.

Railways have been flooded and travel suspended, and towns inundated. At Madrid the mortality has increased 10 per cent, on account of the continuous rains. A fire on the mountains of Guipazos extended for miles, destroying hundreds of cattle. A letter from Santander, Jan. 4, reports a fearful hurricane, lasting three days. Houses trembled as in an earthquake, and hundreds fled from them; the roofs of twenty or thirty houses were lifted off en masse; the tramway omnibuses were blown over: the church, school and the greater part of the village of Viana (one hundred and twenty houses) were burnt to the ground, and the wood and waste lands were burning with the force of an American prairie fire. This hurricane seems to have been wholly unaccompanied by rain.

The Herald and Presbyter, of Cincinnati, thinks that Mr. Moody's Tabernacle in Chicago may well serve as an "object lesson" to church architects and building committees. The fact that "a cheerful, commodious building, acoustically perfect, perfectly lighted and ventilated, seating 8,000 persons, and with standing room for 2,000 more, emptying itself at the rate of a thousand a minute," and not beyond the reach of an ordinary voice, could be put up for \$20,000 is "something to make a note of." The Herald thinks that the description of this Tabernacle "ought to be posted on the front doors of some metropolitan churches, and pasted in the hats of certain building committees, where the debtors' prisons" they have built cost all the way from \$100,000 to \$1,000,000."

More than half the pastors in Dakota Presbytery are native Sioux. There are nine churches belonging to the body, six of whom have native Indian pastors. These churches embrace 75 members, and their gifts for various objects amounted last year to \$992.

The Rev. Dr. Stuart Robinson, after obtaining a judgment of \$30,000 from the proprietors of the *Globe Democrat*, in St. Louis, for libel, generously remitted the entire sum, with the exception of the costs of the suit. Dr. Robinson's only purpose in the suit was the vindication of his own character.

The whole number of clergymen in the Protestant Episcopal church is 3,251.

During the year just past 146 new names were added to the list.

What if the iron be too blunt to use?

Can walls be built with untempered mortar? If fish be caught in the unmeasured snare?

Must not the metal pass through fire and water, if for the battle-field would prepare?

On that unpolished shaft! Why leave the quiver? O thou blunt axe! What forest canst thou howl?

Unsharpened sword! Canst thou the oppressed deliver?

Go back to thine own Maker's forge anew!

Submit thyself to God for preparation;

Seek not to teach thy Master and thy Lord!

Call it not "zeal." It is a base temptation.

Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample

On each self-flattering fancy that appears!

Did not the Lord himself, for our example,

Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,

Lest by the Tempter's wiles thou be ensnared;

Fresh be the oil wherewith thou art anointed!

Let God prepare thee for the work prepared!

Elder J. G. Lorimer, formerly of Derby Centre, now pastor of a Baptist church at Georgia Plain, N.Y., writes:

"Of course by my taking the *Herald*

year after year you will see that I highly esteem it. I find in it many pertinent illustrations, which I can use in discourses with good effect. I fully believe in the second appearing of our Lord and Saviour Jesus Christ, and long for the time to come when He shall appear, and this sin-stricken world be renewed: for there shall be new heavens and a new earth, wherein dwelleth righteousness."

country, and the tender solicitude of loving ones whose eyes are open to the error of others. For instance, last Friday, a grandson in California under the demon of intemperance, a man in Tiffin, Ohio, addicted to drink; some of Boston's most gifted sons, whose enemy is intemperance, a drunken father in Canada, a drunkard in Pennsylvania, and thirty-three others were by letter made the subject of prayer. All but one were drunkards.

The twenty-third Psalm was read in Hebrew and Sanskrit; the Ten Commandments in Chaldaic, and seven verses of the Beatitudes (Matt. 5: 3-9) were read in the following languages: English, Arabic, Greek, Latin, Italian, French, Spanish, Portuguese, German, Dutch, Swedish, Danish, Chinese, Welsh, Gaelic, Russian, Polish, Bengali, Mongolian, Armenian, Old Scotch, Hungarian, Turkish, and Karen.

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